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**Rare Show:**

Lately seen in the West; by one that wondered to behold such a Sight in a Protestant Church:

(Where for several Years past it hath been exposed to view, and still is, if it was not, but few days since, removed.)

That is,

The Carved Image of a White Dove, vainly supposed to be the Figure of what appeared at Jordan, after Christ had been there baptized.

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Deuter. 4. 15, 16, 17.

Take ye therefore good heed unto your selves——lest ye corrupt your selves, and make you——the likeness of any winged Fowl that flieth in the Air.

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L O N D O N,

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## RARE SHOW:

*Lately seen by one that wondred to behold such  
a Sight in a Protestant Church, &c.*

**N**ONE of the dullest Observers of *Rarities*, or idlest Spectators of *Curiosities*; much less a blind Bigot, over-heated Zealot, or fond Admirer of *Novelties* (which are most-what but *New-Nothings*) in Religion, who needs to be taught, That the *Truly Ancient, Catholick, and Apostolick* Way of Worship is the *plainest*, without Welt or Guard:

None of this too great number, but one of a better Character; by another such chance as a superstitious Altar at *Athens*, Dedicated TO THE UNKNOWN GOD, (*Acts* 17. 23.) was presented to an Apostle's Eye: Passing through a Cathedral Church, in the West, (not the farthest of any in *England*, from *St. Michael's Mount* in *Cornwal*) beheld a new Marble Font, having a Wooden or Timber Cover over it; at the top of which (as near the Centre, or middle part of it, as Art or Chance could set it) was placed the Image of a white Dove; which together with the Cover (as often as occasion of opening the Font should be offer'd) might be drawn up to a convenient height or distance by a Pulley; (or however else, if otherwise it is to be lifted up;) and as soon as the Administration of *Baptism* is ended, let down again, to represent \* *The descent of the Holy Ghost in the likeness of a Dove* (according to this Man's best || thoughts of the matter, to whom the praise of the device must be ascribed, if

\* If the Author of *The Show* was not out in his conceit, as the purpose of these Papers is to shew that he was.

|| Who hath otherwise discover'd, That he never belonged to the best Society of Thinkers.

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any thing praise-worthy is in it) upon a meeker Man than Moses, or the meekest of all other Prophets, after his Submission to the Baptism of a Man by infinite odds inferiour to him; that he might not leave any part of Righteousness unfulfilled.

An Altar at *Athens*, bearing the Title or Inscription before-mentioned, gave a zealous Apostle an occasion of discovering the *Vanity of Idolatry*, to a company of Men that would not have needed a *Monitor* to tell it them, but that the reality of their Wisdom was not half as great as Report made it.

Being seen but by chance, as he happened to pass by the place where it stood, better Meditations were brought by the bare sight of it to his mind, than the wisest *Athenians* had ever been accustomed to.

So the sight of this *Cathedral-Image* (however casual or accidental it may be) is apt to suggest better thoughts to a considerate Spectator, than the Workman that fashioned and finished it, or the Churchman that paid for making and setting it up, were either of them guilty of when they did it; (especially the latter, whose absurdity, in this and other matters, was so much the greater by how much the less it ought to have been. Great enough to discover how needful and seasonable it may be in these brighter and better days, to take up the same Language that was used when the blackness and darkness of ignorance was greater and thicker than at present it is (or at least, but for such as love darkness more than light, would be;) and say, *Who is blind but my Servant?* (As he names himself, or is called by other Folk) *blind as he that ought to be perfect* (or is thought to be so) *blind as the Lord's Servant* (that should be) according to the sense of those *Elliptical Words*, *Isa.* 42. 19. which must thus, or to like purpose be filled up, in our own or other Tongues to render them intelligible.

If some, who think themselves as able *Guides of the blind*, and as clear *Lights of them that are in darkness*, (*Rom.* 2. 19.) as are needful to be had or desired; but are all the while so blind, that they see not their own Errors or Defects of Knowledge; as much in the dark as if the true Light had never shined forth to direct them in the way they should choose and keep close to: If such, I say, are not worthy to be thus interrogated, (*Who is blind but my Servant, &c.*) Who can be thought to deserve it?)



More pertinent Questions than are like to receive a satisfactory Answer, to whomsoever put, are easie to be moved about this *new-fangl'd Image*, never before seen, that I know and am sure of, in a *Protestant Church*.

Of which number are these:

*Cui bono? Quo Warranto? Quo Exemplo monstrante viam? i. e.*

1. For what good use or purpose?
2. By what Authority, or with whose Approbation?
3. According to what Pattern was it made, set up, and suffer'd to continue these many years in the Church where it stands? After whose Example came it to pass, That the likeness of a winged Fowl which flieth in the air, hath found a place of rest in a Protestant Church, while Jewish Synagogues, and Turkish Mosques would be thought polluted, if the like Audacity in the business of Imagery should there be shewed?

None of all these, with many more that may be put and asked, are idle and impertinent Questions, but the proper effects of such a Cause as is spoken of.

With an eye to the first, (*Cui bono? For what good end, use, or purpose, was, or could it be designed?*) Let me further ask, if any body can tell, whethet it was made for the Image of a feather'd, feeble Creature, (too weak to do hurt, or save it self harmless;) or intended for an Emblem of that mighty Creator, by whom the whole Host of Heaven was formed, Psal. 33. 6. Did the Workman bestow his skill, and the Churchman his Money to express the Form and Figure of a Natural Dove? Or to represent the Spirit of God descending like a Dove; and lighting upon the beloved Son of the Most High, straitway after his coming up out of the Water in which he was pleased to be Baptized? Matt. 3. 16. Mark 1. 10.

In opposition to an Affirmative Answer, given to these two last Questions, which are grounded on the first general Interrogation, *Cui bono?* Many things may be said.

1. Taking it for granted, that no body will say it was made to shew the form of a Natural Dove only; (which is too absurd to be affirmed: For who is unacquainted with so common a thing?) If it

looks at the stranger appearance of what we read of in *all the Gospels*, (as every body that sees or hears of it, hath reason to believe it was made to represent what the four *Evangelists* speak of; unless the *Riddle*, if a *Riddle* it is, had been otherwise expounded by the *Image-Maker*, or his *Pay-Master*. If this therefore, I say, was the purpose for which he caused it to be made and set up;) *how knew he, who told him, or how could he tell* that the famous *Evangelical Dove* (as at present I call it, upon the *common* opinion, That such a Creature, or the *likeness* at least of it, was seen at *Jordan* after the Lord's coming out of the River. But I ask, Who told the Deviser of this *Goodly Piece of Workmanship*, That the *Dove*, or similitude of it, supposed to have appeared) *was all of a colour*? That is, only *white*, and not rather like that which we read of in *Psal. 68. 13.* whose *Wings* are there said to be covered with *Silver*, and her *Feathers* with *yellow Gold*. Like that, I say, that so grateful a variety of Colours concurring, it might look the more gloriously.

2. Supposing as before, but not granting (what must afterward be *contradicted*; that is) That *John* the Baptist saw a *true, living Dove*; or something else whatever it was, in *Figure, Colour, Form* and *Fashion*, resembling such a Creature: How doth the fixed, immoveable posture of a *Bird's Image*, placed over a *Font*, represent the manner of a *Dove's descending*? That which *John* beheld was in *motion*; here we see nothing but what is *at rest*.

*Object.* When the *Font-Cover* is let down, the *Dove* fastned at top of it *descendeth*, that none may think it an idle, insignificant piece of *Workmanship*, but a fair, and fit *Figure* of the Holy Ghost's *descending in a bodily shape like a Dove*, according to *St. Luke's* express Words, *Luk. 3. 22.*

*Answer.* The sound of those Words hath, I doubt not, deceived many other *inconsiderate Readers*, who never attended sufficiently to the true sense and meaning of the *Penman* that wrote them: as not far off shall be showed more at large than here can be properly done.

The full and whole sense of the *Objection* is, That the *descent of this wooden Dove* (*Bird, Perch, and all*) after *Baptism* administered, forbids it to be thought an *idle Image*, which hath no signification of, or relation to any thing *Divine*, considering the aptitude that it hath to figure out the miraculous coming down of the Holy Ghost.



*Ghost, in a bodily shape, as before said. As soon as John had done his duty, and Jesus had undergone the Ceremony of his Baptism, the Spirit (of God) descended upon him, Mark 1. 10. In like manner this Cathedral-Dove descendeth from above, tho' not from as high a place as the Holy Ghost came down from: No, a Type must be mannerly, and keep a due distance from the Thing or Person it typifies; not presuming to stand cheek by jole with the one or other, for fear of affecting equality, and transgressing the bounds of decency. However, this Cathedral-Dove, I say, descendeth, when the Office of Baptism is over, unless the Clark, Verger, or I cannot tell who, forgets or neglects to let it down. In which lamentable case, How rare an Invention would be good for nothing? Or toties quoties, at least become insignificant, for want of an officious hand to set the Pully at work.*

But because *the Commandments of Men* are generally more regarded than *Divine Doctrines*, and their *Precepts* better kept than the *Laws of God himself*; let us rather suppose the under Officer, whoever it is, always mindful of helping the Pully to do its duty; and grant that the *Carved Image* is always let down, after the Sacrament of Baptism hath been celebrated: Then I ask, *Upon whom, or what it descendeth, or is caused to come down?* Not on the *Person Baptized*, as at *Jordan*, but the *Font*, as if the Holy Ghost had descended and lighted, not upon *the beloved Son of God, in whom he is well pleased*; but the *River* in which he was baptized: By which notable inequality and considerable odds, who sees not how the *little Objection* (which hath longer than was intended, interrupted me) is dwindl'd away to nothing?

3. That which *John saw descending like a Dove*, was *after Baptism received*: Here the Image of a Dove standing in readiness to be let down, or made to descend, is exposed to view *before Baptism begins*.

4. He saw the Spirit of God coming down *as a Dove useth to descend*, and lighting upon a *living Man*. Here we behold, a *dead, senseless Image* of a Bird, fastned to a *lifeless piece of Wood*, as void of *self-motion* (which is *natural* to a Dove) as of any good *signification*, by which it may be justified, or if that is too much, but excused only.

5. After all this, or whatever else may be objected against it, tho' *Grotius* believed, that the *true likeness* of a Dove appeared in this

miraculous discovery of the Holy Ghost's descent from Heaven, (being moved by divers testimonies of *Antiquity*, to be of that Judgment) which cannot but seem strange to such as consider what weighty Reasons his other opinions are generally grounded on :) yet he could not deny that the matter is *doubtfully* spoken of; but confessed the relation which *the Gospels* give of it to be *ambiguous*: Thereby leaving his Reader at liberty to understand, that either the form of a Dove was seen; or that what appeared came down as Doves use to descend.

Which latter sense, an eminent English Expositor takes to be the meaning of the Miracle; not yielding that more can be gather'd from either of the Evangelists, St. Luke himself not excepted, notwithstanding the *bodily shape* that he speaketh of, chap. 3. 22. as in that which remaineth to be said about it will be shewed. That which this last-prais'd learned Man saith of it (tho' not in these next following Words, yet to this effect) is, That a Cloud of Heaven, or which hangs in the Air (frequently called Heaven in Holy Scripture;) being cleft or cloven, rent, parted or divided into two pieces: In the space between the two parts so separated from each other, there was seen a Stream of Light, of unusual brightness, descending by slow degrees, (in a trembling, hovering manner, as a Dove useth to come down on the place where it pitcheth, lighteth, or resteth it self, for a longer or less while) until it came near enough to demonstrate the Person for whose sake it was sent, by resting over his head. For that which was seen, abode, and remained upon him, or over him, i. e. above his head, as he that saw it hath assured us, Joh. 1. 32, 33. Which as the Doctor hath observed, Painters are wont to express by Beams, or Rays of Light, inclosing or compassing his Head about. (Tho' no Painter, whose Workmanship I remember to have seen or heard of, ever drew the Figure of a Dove hovering over his head, for the better Exhibition of the Miracle to any Beholder's Eye.)

All this, I suppose, is as easie and intelligible as any thing that is possible to be said of it, can be: And far more probable than that Light, or Fire, form'd into the fashion of a Dove, should hover over his head for any considerable space of time; or that a true living Dove should pitch or light upon it: both these Supposals being disagreeable to the nature of the Creature.



Against this Exposition, St. Luke's Speech of the Holy Ghost's descending in a *bodily shape like a Dove*, cannot be urged or objected to make it void: Because he saith, not in the bodily shape of a Dove, but in a *bodily shape*, or appearance, *as a Dove*, i. e. as a Dove visibly descends and lights on any place or thing: Or, in a manner resembling a Dove's coming down, not defining any shape where in the Holy Ghost appeared, according to the very Words of our famous Annotator and Paraphrast; † (whose opinion the Author of this *fond Device*, to say no more yet of † *Vid. lit. k. Mat. 3.* what deserveth *harder Words*, and before I end may have them;) one would think, should have been no stranger to His wiser way, for certain, had been to consult him, or some other wiser Man than himself, before the Work was taken in hand for fear of losing his labour.

Whether therefore it was Light of *more than common lustre*; or a flame of fire; or no more than the appearance of fire only, in which the Spirit of God descended: It was, either way, in a *Bodily Shape*, which a corporal, mortal eye might behold; tho' not a *real Dove*, or any thing like the Body of such a Bird; but agreeable only to the manner of its descent from a higher to a lower place, which the Baptist (for whose sake and conviction the Apparition was granted, John 1. 32.) beheld.

And if this is the likeliest meaning of that *rare and admirable Sight* which he saw; (as for better Reasons than ever I found given for another sense, I take it to be,) what makes this *Image of a white Dove*, in the place where it standeth? Or what doth it signify, being there?

(If that which descended was but *like a Dove*, then it was not a Dove most truly and properly so called, *No like being the same*. If it was but the *Image* of such a Creature, (which is more too than needs to be granted, because it cannot be proved,) why must the *Image of that Image* be made and set up?

Which is all the while not the real and certain likeness of it neither, but a bare *imaginary* similitude of what John the Baptist saw.

A Dove if it was which he beheld *descending and lighting upon* the Lord Jesus; descending from Heaven, and *abiding upon* his newly Baptized Master: what relation hath it to water *not consecrated* or to *Baptism not administred*?

That which was then seen, appeared not before the Lord's going down into the water; but after his coming up out of it. Here the

presumed but not to be proved likeness of it, is exhibited to the Eye, before a drop of Water hath been touched, or applied to the purpose for which it is put into the Font.

2. By what Authority, Power, Order, Injunction or Command it was do'n, who can tell?

For if any body thinks that the *Pay-maſter* who satisfied the *Image-maker* for his work, had power to let it up, or might Lawfully give Order to have it erected: what end of Image would there be? And when would a stop be put to their Introduction? The Walls, Windows, Roofs and Pillars of Churches, would never yield room enough for

of *torment* on *used* *over* *half* the number which the Old and New Te-  
 101 Who never read, it  
 seems, in the Annals of our  
 King Edward, the sixth, how  
 notable a Victory the English  
 got over the Scots (in *Mas-*  
*felburg* Field, where they  
 slew 13000 of them, and  
 took 1500 Prisoners of note,) *the*  
 the same day that *Popeſh*  
*images* were taken out of  
 Churches, and publicly burnt  
 in the Streets of London.

flament give ground or colour for, if other men should be no wiser than this Beginner.

For why should not, or may not *Noah's Ark*, floating on a Deluge of Water, *John the Baptist* and the River of Jordan, with the passage of *Moses* and the *Iſraelites* through the red Sea, (which have none and all, relation to Baptism,) be made as viſible to the Eye as this white Dove? And much rather, this being, at best, but a doubtful

ful and uncertain Image of the thing it was intended to represent, as hath been shewed, not the form of a Dove's body, but the manner of his descending by slow Degrees from a high to a lower place, being the likeliest likeness that the Evangelist speaks of.

Whole Example he followed, and from whom he took his pattern, I know no more than I can tell whether the number of the Stars is even or odd; having never seen or heard (by certain information) of the like Image in any Protestant Church; and am therefore as much in the Dark, as in the bottom of a deep *Cole-pit*, or *Tinn-pit* without a Candle I should be: unless he had it from *Belldramin* (or some such Author,) who held it lawful to paint the Image of God the

Father, in the form of an old man, and the Image of the Holy Ghost in the form of a Dove (as *Cajetan* and other the like Authors, also taught might be do'n.) See the reasons but one Image more to make up the *Popish Trinity*, About which there is no need of disputing Whether it may be formed or not, because of our Lord's human nature; whose Effigies Church-Histo-

rians and others give account of.

From:



From this great Goliath, in the field of Popery (the sense of whose express words, hath been given;) if he had it not or from one or other of his Fellows, Predecessors, or Followers: I shal not trouble my self to go farther, for the purpose of discovering whose footsteps he hath trod in, than the 7th general Council; which is the 2d of Nice; that admirable Conventicle of Image-mongers; who could easily determine the Question (whether Images must be set up in Churches, or not?) in 20 days time or less; when no body was permitted by the Pope, and his Imperial Mignon Irene, to be there to dispute it.

This praisless, or unworthy-to-be-prais'd Council brings up the Rear of Bellarmin's proofs. Who produceth in the last place, their approbation of the Holy Ghost's Image, made in the likeness of a Dove; † but names not one place of Scripture, or any other proof upon which those Nicene Fathers (or Children in understanding rather,) grounded their good liking of that and other Images.

Which was wisely do'n, considering how weak and childish, cold and crude their Arguments (or Shifts shal I say?) were.

So frivolous and ridiculous divers learned Protestants have discover'd them to be, || that if they prove any thing at all, it is only their own insufficiency to determin the Controversy about Images.

Their Proofs, saith an able Author of our own, \* (whom none that knows him wil deny to be a competent Judge;) are such That the Images themselves, were they sensible, would blush to hear 'em repeated.

Which if any body that wil take the trouble and undergo the penance of reading them, as set forth in the 4th Action of this Conciliary Assembly, confesserh not; he sees but little better than the poor blinde things themselves, (which have Eys but see not:) tho' their Partons (the men of Rome, with all that holde of their side,) are not a little proud of the place where this 7th Council (by them and their party, without and against reason so extold,) was held.

† His Words are: Adde quod Concilium VII A&I. 5. approbat imaginem Spiritus Sancti in forma Columbe. cap. 8. ubi supra pag. 768. B. i. c. Besides all this, the 7th Council approves the image of the Holy Ghost, in the likeness of a Dove. To which it is not more easy than true to reply, 1. That as it is false; (no such thing being found in the Records of that Council, gather'd out of *Durline, Jovinian, Baronius, Binius*, and others by *L. Bels*; who being a popish Author, had more reason to commit it to writing, than to omit, or pass it by.)

So 2. Were it true, it would be of no force. For what if seventy times 7 Councils should approve what the Word of God doth not warrant, but condemn; is the Case so difficult, that no body can tel what to do unless *Elia* comes to resolv him?

¶ vid. Chemnit. Exam. Concil. Trident. par. 4. pag. 37. & Calv. Instit. lib. 1. cap. 11. § 14.

\* Prid. Introduc. ad Ant. Chris. 780.

For *Nicea* the Metropolis of *Bythmia*, being a place much magnified for Establishing the *Orthodox Faith* against *Arius*; it seemed fittest for this purpose likewise, as if it had been *divinely*

† *Tanquam divinitus constituta ad debellandos Religionis hostes.* *Lud. Bail de Conc. Nic. 2do. p. 344. col. 2.*

*appointed* † to subdue the Enemies of Religion; saith one of their Authors: in whose account, it seems by this passage, a Controversy about *Trifles* was a matter of no less moment than that *grand Article* of the Christian faith which *Arius* did and said what he could to destroy the belief of. Such enemies of Religion, at least, he thought the Adversaries of *Images* to be, that unless they were conquered, it could not be safe.

But I must not forget or forsake *my other man* (whom I have not yet ended with,) for this new-*Commer-by-chance* in my way: that it may not be thought I am glad of an opportunity of avoiding him, or willing to sneak out of his sight.

*Carranza*, in his Summary Account of the 6th general Council, (under the 82 Canon, which according to *Balsamon* is the 83.) affirms that the Fathers there met *prohibited* the representation of Christ under the form of a Lamb, and allowed not the Holy Ghost to be shadowed by the figure of a Dove.

Which *Bellarmin*, in the place above pointed at, contradicts; telling his Reader, That in the 8th Council, \* (otherwise called the 4th of *Constantinople*;) an Epistle of Pope *Adrian* to *Tharastus* || was read: which affirms the 6th Council to have Commended the picture of Christ in the form of a Lamb.

Here the Printer, of his Author, was out: *Adrian's* letter to *Tharastus* not being found in the 8th but 7th Council; (as *Lewis Bail*, after several Authors of note, placeth it, *Act. 2. pag. 351.*) where the Pope's Epistle to the Patriarch, was produced, read and approved.

|| As good a Patriarch of *Constantinople* as might be Expected from such an Empress as *Iren*, who to make Pope *Adrian* her friend, and strengthen her self in the Exercise of Imperial power, during her Son *Constantine's* minority, after the death of *Constantine* her husband, who was not for but against Images: thrust out *Paul the Patriarch* (who no more favored those poor helpless creatures, which cannot help themselves, if no body stands up for them;) to force in this worse man: tho' popish Authors tel us, (and he for one, whose relation of matters belonging to these Councils I have here had so frequent recourse to;) he left his place, and went into a Monastery voluntarily, that by putting himself to penance freely, and of his own accord, without compulsion, (to Expiate his Crime of holding with *Iconoclasts*, or Image-breakers;) he might finde protection against the punishment of eternall fire. *Bail de Conc. Nic. 2do. pag. 344.*

[Which



[Which is not *last false* than that they approved the Image of the Holy Ghost in the likeness of a Dove. For what approbation gave they to that which was not *once* spoken of? (as the business of the Dove was not, by any thing that appears.) And who can truly say They approved what was *not named* but to be prohibited? (as the *form* of a Lamb for the *figure* of Christ, was not mention'd, but to that intent. Not to commend, but forbid it.) So the one is as *idle a Story*, or rather, *Loud Ly*, as the other. Neither was it the preference of his *human shape* to a Lamb-like Form, (if *Bellarmin* thought so; as *BAIL*, in a note affixed to the 82 Canon of the sixth Council, would have his Reader believe: but the abolishing of such an Image, for the future, which those *Trullan Fathers* decreed, if their words signify any thing at all.]

The same said *Elias* (no Prophet, or Son of a Prophet, that I know, tho' an *Arch-Priest*, *Proto-Presbyter Ecclesia Deipara Virginis, in Blachernis*, as my Author calls him;) in the seventh, Act. 4. With whom agreed *Epiphanius*, Act. 6.

And, if this is too little, the *whole Synod*, Act. 5. approved the Image of the Holy Ghost, in the *likeness of a Dove*.

Of which, before I proceed to say any thing more, it seems needful to take some farther notice of *Epiphanius*, lest I know not who should be offended.

For why should he be altogether neglected, tho' he was not a Patriarch, like *Tharastus*, nor an *Arch-priest*, as *Elias* was; nor an *Arch-deacon* neither, but a bare Deacon only?

Was he not *Lieu-Tenant*, however, to *Thomas Bishop of Sardinia*? (If that *harder word* than is wel understood by many that use it, is the *tru English*, or rather *right French* of *Locum-tenens*, in my Author. \*)

And that he was no *Small man*, but made a great figure in this Council, wil be granted by all that know and consider how much

he had there to do; where none spake more than himself, if as much, (tho' when all was said, to as little good purpose as any of the rest,) in the 6th and last Action of the Council, at least; which for the length of it, is divided into no fewer than 6 *Tomes*, or *Sections*.

\* In these words: *Produgest ab Epiphatio Diacono, locum tenente Thomae Episcopi Sardiniae Codex, &c. ibid. 356. col. 2.*

This Gentleman (as before I know more of his *Pedigree* than at present I understand, let me call him,) had questionless *more learning than friends*; or *fortune*; none, it seems by the story, having time or mind, will or leisure to consider his worth. For what else hindered him from rising higher than the order of a *Deacon*, whose abilities were such, that none was thought fitter than himself to answer the Arguments which *Dionysius* Bishop of *Neo-Cæsarea* brought and urged against Images; not speaking his own sense, but Exhibiting what other men had to say; and were wont to plead against them.

Yet my thoughts are, that *Thomas* Bishop of *Sardinia*, whatever he was himself, had none of the wisest men, under his Jurisdiction, if this *Epiphanius* was the best he could find to fill his place at a meeting of 350 Bishops more than were good: With whom some other men, who were not of that Order, being joyn'd, the whole number was no less than 367 Fathers, met to decide the Controversy about Images. Which they did as wisely as might be expected from men of no greater knowledge and goodness, than they shewed themselves to be; their *bettors in both respects* being Judges.

So it would not be much, or at all material for the credit of the business, altho' we should grant what *Bellarmin* falsely said, to be true: that is, That the whole Synod approved (in their fifth Action) the Image of the holy Ghost, in the likeness of a Dove.

He might have added (what is truer than that he saith) That after the reading of some idle Tales and lying Legends of Miracles wrought by Images; and the hearing of other as weighty Arguments; the whole Synod cryed them up (the Images, I mean,) with one accord, and cryed down, with a Curse, all that held otherwise than themselves: calling that, in those evil days, *Error*, *Falschood*, and a *Lye*; which in better times pass'd for Truth, and indeed ever was and will be so.

But all this while there's never a word of their approving the Image of the holy Ghost, *in forma Columbe*, i. e. in the likeness of a Dove, in that late, voluminous Author, whom on this occasion I have been at the trouble of consulting. Who himself having searched many more, never met with any such thing in any Account of the



the 6th, 7th, and 8th Councils; or if he did, *without and against* reason omitted to tell his Reader of it.

I cannot therefore say that *Bellarmin's* proofs are no better than his *Caus*. For he doth not as much as attempt, or go about to prove what he presumeth, suppoeth and taketh for granted, without any evidence that may give his Reader satisfaction. And *Carranza's* Sum of the Councils, being Extracted out of larger Volumes (both Greek, and Latin,) how came he to miss it, if any good Authors had testified the 6th Council's approbation of such Images?

† And who helped the *Summarist* to confidence enough to say the quite contrary, if by any good Records it appeared that the Council now spoken of, held what the *Cardinal* so boldly, but falsely imposeth upon it?

† *Bail* indeed tells us, under the 82 Canon of that Council, that this *Carranza* (as he writes his name) was suspected of Heresy, and committed to Prison for that reason [by the Inquisitors, no doubt] in Spain.

But for that I take him to be the honestest man.

The Occasion of *Carranza's* Error, saith the *Cardinal*, was the Canon it self, which is not found intire in the Monuments of that Council, but in those of the 7th, where the whole is often produced.

In contradiction to which (altho' it were enough to say, that it ought to be demonstrated, and not barely affirmed only;) it may farther be ask'd, How *Balsamon* could omit it, if any Authentick Records of that Council which have it, are Extant? For he was not unwilling or unable to finde out the most true and ancient Monuments of the Synod in *Trullo*, (as the 6th Oecumenical Council is wont to be called;) but after search made, rejected the false, new Copies of Canons pretended to be made by this Synod, and adhered to the true, old ones (in which no such thing occurs.)

† Τα μὲν νεώτερα νομοκάνονα ὡς μὴ ἔχοντα καὶ ὑπογεγραμμένα ἀνδεμένων τὰς συνέδους βλασφημῶν καὶ πατέραν παράδοξον. ἐν ἡλικίᾳ αὐτῶν παλαιότερα νομοκάνονα, καὶ ὅσα ἐκ τῶν υπογεγραμμένων. inquit *Balsam*. in Scholiis ejus ad Epistol. Imperat. Justiniano ῥινοτμήτω ab hac Synodo missam.

Was that which was done, a hundred years before, better known to those who lived so long after the business was ended, than to any body present at the time and upon the place where the Acts were held, and the words, *in favor of Images*, uttered?

And

And if the whole 82 Canon is not found in the Records of the 8th Council, how came *the next* to have it?

Who helped them to it, if it was not foisted in by some Well-wishers to Images; who, no question, could as wel make a *false Canon* say what a true one never spake, or intended, as their Successors, in following Ages, when their Skil was improved, could cause Images to speak and weep?

If this was the *best pattern* which this new Image-maker could finde for his *white Dove*, it was much *too bad* to be wished worse.

But if any body thinks it defensible by the Example of *Paulinus Bishop of Nola*, who adorned the Walls of Churches with Pictures and Images grounded on *Scripture-Histories*, under which Latin Verses were writen to set forth their meaning: these among many other,

to other purposes, as *Cheeminus* † Exhibits them, under the Image of the *Trinity*, being met with:

† In *Esame Concil. Trident.* de Imag. pag. 31.

*Pleno coruscat Trinitas mysterio:  
Stat Christus Agno: Vox Patris Cœlo tonat;  
Et per Columbam Spiritus Sanctus fluit.*

That is,

*Behold and see the Mystery  
Of A most blessed Trinity.*

*A Lamb-like Form Christ is under;*

*The Father's Voice sounds like Thunder;*

*And the most Holy Spirit of Love*

*Cams down in likeness of A Dove:*

To this I answer

1. That nothing can render a Thing *Excusable* which needs it self to be Excus'd. If *Paulinus* and others had not brought in this *Historical use* of Images into Churches; no ground had been laid, or way prepared for that idolatrous abuse of them which afterward came to pass. Had they never been admitted so far only, tho no farther, at first: they had never been worshipt in after-Ages, contrary to the Commandment which forbids *the likeness of any thing in Heaven above,*



above, or in the Earth beneath, &c. to be made for such a purpose.

2. *Paulinus's* Pictures were no such *Dumb-Shows*; and imperfect Images of the Lord's Baptism (being expounded according to the Verses before-mentioned;) as this single, silent Image of a Dove, is.

3. If the Bishop of *Nola* (with others) was no less mistaken, in his Conceit of the Dove (as by what hath been said seems probable) than this Man was: How can the One's Error extenuate (much less can it rectify, or justify) the Other's?

4. When *Paulinus* took care to have the Walls of his Church so adorn'd, a Feast was wont to be held in it (on Solemn Days kept in remembrance of Martyrs, and other Saints;) and the Pictures prepared were intended to supply the Guests entertained with Matter of Discourse out of holy Scripture, to prevent such vain, idle and unprofitable Talk (to say no worse) as is too often heard at Festival Meetings. But when all is said, *A good end cannot justify the use of bad means to attain it.* The Consequence of which unquestionable Truth is, That the introduction of Images into Churches being that which made way for Idolatry (tho they were not, at first, set up for such an end;) it is rather to be condemned than commended, whatever better purposes the Authors of it had in their Eye.

For what but the fear of this Abuse moved many good Men to oppose it, and speak against it, when no more than the bare Historical use of Images in Churches began to grow into Fashion? And if their Loathsomeness to admit them at all (for this very Reason) was so great; how much greater care to prevent their postliminious re-entrance, is needful to be used, (after so much Idolatry committed in adoring them) who can have need to be told, but such as are blind indeed, or affect to wink, that they may not see? For that which they only suspected, we have sadly seen fulfilled.

Was not this the principal, if not the only Motive, which stirred up those three Zealous Emperors (*Leo the 2d. Constantine the 4th. and Leo the 3d.*) to craze, break, burn, and destroy all Images which were found in the Churches of *Constantinople*? Causing the Walls to be whited, where any were painted; and the rest that were carved, or however formed of solid Matter, to be removed, broken, and burned in the Streets of the City; not permitting them for any reason to be had or used in Churches, and severely punishing such as spake against their Proceedings in this pious Work. For they thought it impossible to prevent the Abuse of those mute Creatures, by Adoration, as long as the Use of them, under any pretence whatsoever, was tolerated and continued.

In which how rightly they judged, appeared too soon by that which the 2d *Nicene Council* presumed to decree: That is, That Images ought † to be honour'd and ador'd *relatively*, or with *relative Worship*. Which is, in more Words, to say, That for the sake of those Holy Things or Persons they represent, they are worthy of no less Adoration than the Council thought fit to have them honour'd with.

To this it seems needless that more should be added to discover how defective, in point of *Authority*, the setting up of this *white Dove* was.

Which is therefore so far from being *harmless as a Dove*, as defenceless *Audacity* and *Presumption* (not to say *Folly*) can make it.

\* Τῶν ἁποστόλων Σύρον κατωκύνων, οἱ μὲν τὰς πρεσβυτέρους, οἱ δὲ τὰς ὑποκρίσεις, ὡς ἡλεῖται ἡ Δία. λόγ. περὶ τῆς πρεσβ. πρὸς Ἑλλήν. p. 25.

¶ Quid referam ut volueret crebras intacta per Urbes Alba Palæstino Sancta Columba Syro? *Eleg. 7. l. 1.*

The *Syrians*, besides other Creatures which they worshipped, deified *Doves*, as *Clemens of Alexandria* testifieth. † A thing so well known, that *Tibullus* thought he should tell no News in relating it. ||

The *Samaritans* too (*worshipping they knew not what*, *John 4. 23.* like other Idolaters;) ascribed no less than *Divine*



Divine Honor to the *Bodily likeness* of a Dove; as a Learned Author of our own can inform those who know it not otherwise. \*

\* Med. Dissert. 12. lib. 1.

pag. 64.

But who doubts whether *Mohammed* (or *Mahomet*, as we commonly call him) did better, in breaking and destroying with his own Hands, *Hamamoto'l-idanon*, i. e. An *Wooden Dove*, which he found in the *Albait-alharam*, or Holy House at *Mecca*, (as those Idolaters miscalled their *Caaba*, or Temple there :) besides a monstrous Multitude of other Images; to pull down Idolatry, and set up the Worship of One God? † (tho' after such a new Fashion of his own foolish deviling, as but little mended the Matter.)

† Vid. Poc. Spec. Hist.

Arab. pag. 98.

The blinde *Iconoclast* was better imploy'd, however, in removing so many *Monuments of Idolatry* as he took and caused to be taken out of the way, than the rash *Iconoplast* that ordered this idle *Image of a Dove* to be set up in a holier place than *Mecca* could ever boast of.

For in what was that *false Prophet's Zeal* against Images to be blamed? What damage did, or could true Religion suffer by it? But who can tell, if this *poor, groundless* (and therefore presumptuous) *piece of Imagery* never did hurt, what good it will ever do? or could *wisely*, and not *weakly* be thought fit to do?

Wherefore then hath it *all this while* been suffered to stand where it is, or but lately was, if not still abiding there?

To this I have nothing to say, but that they must answer for conniving, tolerating, or *letting it alone*, who have power to take it away.

For what better end or purpose then hath been already considered, it was, or could be made and set up, is as great a

*Riddle* as either of the former *Questions* it hath been the occasion of raising and examining.

It was not, I believe, to be admired for the *Workmanship*, or worshipped for the *Sanctity* of it, that the *Author* devised, or the *Artist* form'd it: The one having *nothing extraordinary* in it, and the other being *nothing at all*. For I never heard of it's being *consecrated*. So it is but a *common thing* still, tho it standeth in a *holy place*; that is, where it ought not; (as the two former *Evangelists* expound one another, in speaking of another thing standing in a like place, *Mat. 24. 15.* compared with *Mark 13. 14.*)

Had the Ceremony of *Consecration* been bestowed on it, I should not think it the *more Holy*. Let his *trifling Invention* (for which there is *no Pattern* to be found in any good Age of the Church; as *no Argument* worth the hearing and answering can be brought for it;) be first proved lawful.

Did he purpose it for a *Monument*, as if he thought it more durable than the *Gospel-Records* of the Miracle? Or to do the Office of an *Image in the Art of Memory*, in bringing something to mind that would not, without it, be thought of? As if he feared that the *Wonder* of the Holy Ghost's descent at *Jordan*, would be buried in Oblivion, in the absence of this help to keep it in remembrance, tho no fewer than *four Evangelists* have given so full and faithful a Relation of it in their holy Histories, as will surely be remembered when a thousand such *Toys and Trifles* are forgotten?

This is an Absurdity too monstrously big to be swallowed.

What should therefore be his meaning, *is more than I know*, if it was not to ingratiate with some that were faster than a good pace bringing *Images* into Churches again.

*Object.* How could this be? Was not this the Man whose Zeal, in those days, stir'd him up to make a forward promise of defending the Protestant Cause with his *Pen*, and with his *Blood*?



*Blood?* Could any thing be spoken more like a *Confessor*, tho he dyed not a *Martyr*.

*Answ.* Nor ever would, I believe, while he knew how to help it. For I think there is reason to suspect a Man's Constancy in so *difficult* a Case, whose readiness to depart from his Word (by a certain *Proverbial Faculty* of promising one thing *sitting*, and doing another, which is clear contrary, *standing*.) When it was in his Power to keep the Faith first given, or Promise made, without *danger*; is so well known to some whom he had not deceived, if he had not been trusted; nor had ever been trusted, if he had not by *fair Promises* but false Pretences, perswaded them to believe him. Which *perfidious dealing* being *too clear* to be denied, *too bad* to be defended, what dependance on such a One's Word can, or could there be?

He that could one while be for God, another while for \**Baal*; sometimes for the *Holy one* of Israel, at other times for *Ahab's Idol*; to day a *Jacobite*, to morrow a *Williamite*; in the morning for *Passive Obedience*, but before night for *Actual and Active Resistance*, in defence of *Liberty and Property* against *Popery and Slavery* (to procure a *Preferment* which he had not attained, if the *Donor* could have told what else to do with it; or had thought it *safe*, or *seasonable* to bestow it on another Receiver, for whom it was kept, in hopes of a *more convenient time*, which, God be praised, never came: He that could *chop and change*, *swoop and truck*, go forth and back, in this manner) was he like to witness such a good *Confession* as a true *Martyr* always makes?

\* In a worse sense than the Text (of 1 King. 18. 21.) will be granted to be rightly applied to Dissenters until they are proved to be *Baalites*, and not *Israelites*, contrary to the Opinion of thousands, who take them to be, if not the only thousands that never honour'd *Baal* with a bended Knee; yet as worthy to be numbred among them as the best besides themselves can, for any good reason, be thought to deserve it; and if their way of worship is not *Baalism*, as one of their professed Enemies hath openly confessed, why should the Name be fixed where the thing is not found?

Which if his Three-penny Apologist had taken notice of, and given a good reason for; his *Vindication* had been worth a penny more at least than the price set upon it to be sold for.

I see no cause to believe it.

How

How will it then be an Error to reckon his Promise, not only of *disputing* for, but of *dying* likewise in defence of the Protestant Religion, to be no better than Peter's (Mat. 26. 33, 35.) or another Man's, who seemed, in the same Reign, no less prepared for *Smithfield*, than that zealous Apostle (Acts 21. 13.) was to die for the Name of Jesus at Jerusalem; and declared no less, they say, in a King's Audience and Presence, who I fear, wanted Power more than Will to make tryal, which of the two Examples (Peter's, who denied his Master (when none but a silly Damsel took him to task;) or the other Apostles, who never departed from his Word;) his choice would have been to follow?

What Error it would be to make this, and no better account of both these *more bold than welcome Promises*, (to some, at least in those days, however others extold them;) I see not.

For *Martyrdom*, as I take it, is another manner of thing than *Presumptuous Pretenders* imagin.

1. The Learned Lord Verulam (in his *Essays*, if I forget not) looks upon it as a *Miracle*, or Effect, not of humane, but *divine Power*; which supplieth the Sufferer with Faith, Patience, Fortitude, Strength, and all that is needful to undergo it.

Thence it came to pass, that Peter who trusted in Man (*i. e.* in himself) not being strong in the Lord, and in the Power of his Might (Eph. 6. 10.) miscarried; but had not been as peccant as he was, if he had not presumed as he did.

2. If Constantius Chlorus (the Father of Constantine the Great, and a Favourer of true Religion, so far, at least, that he persecuted none for it; but kept them harmless who professed it. \* If he suspected that his Christian Courtiers and Souldiers (whose Hypocry

\* Τὸς καὶ αὐτὸν θεοσεβῆς ἀβλαβῆς φυλάξας.  
Euseb.



crisy had been detected by a *Stratagem* of his own Invention, to try their Sincerity in Point of Religion, and to know the better, in whom he might confide. If he suspected, I say, that they) would never be *true* to him, after once he had found them *false* to Christ and his Cause; \* who can hope or believe that a Man who is *false* to his Brother, will be *true* to his Master, let him say or promise what he will ?

\* Vid. Euseb. de Vit.  
Constant. lib. 1. & Hist.  
Tripart. 1. 7.

3. How can he *suffer as a Christian*, whose Doings are unchristian? or be a *Martyr* indeed, who is a *Murderer* in heart, as every one that hateth his Brother is ? 1 Joh. 3. 15.

4. Is it probable that any man will lay down his Life for the Brethren, (1 John 3. 16. as a *Martyr*, if any Man ever did, alway doth;) who loves not the Brotherhood, (1 Pet. 2. 17.) but is an Enemy to the Friends, and a Friend to the Enemies of God and his People ? Or that

he  
5. He will *suffer as a Christian*, (1 Pet. 4. 16.) for a good Conscience, and with it, who would force the Consciences of good People, by *Compell them to come in* (Luke 14. 23.) and such like sorry Arguments ?

6. As a Man may bestow all his Goods to feed the Poor, and yet be uncharitable : So he may give his Body to be burned, and yet be no Martyr, for lack of Charity, (1 Cor. 13. 3.) which no less includes all Christian Graces, than Justice is truly said to comprehend all Moral Virtues, within it's circumference.

For it is not suffering alone which makes a *Martyr*. There must be a good Cause, and a good Conscience, besides a good Carriage under the Cross, with all that is requisite to constitute a good, uniform Christian (who is all of a piece, as like his true pattern in one thing, as in another he resembles him,) to intitle a Sufferer to the Name of a *Martyr*.

Will any one say, That if the Name of *Martyrs* (tho but in *purpose* and *preparation* only, without going farther, is too glorious to be given them : Yet the Title of *Confessors* may be allowed them, who so stoutly withstood the *Reading of a Declaration*, pretendedly set forth in favour of tender Consciences, but really intended for the speedier and easier *introduction of Popery* ?

My Answer to this is, That these are too cheap and easy terms of purchasing *this next degree* of Honour.

For how came that which in one Reign was held *abominable*, to be (so quickly) *tolerable* in another ? And *in the turn of a hand* to be judged no less needful than useful to prevent that inevitable Confusion which without it would have followed ?

Was it *lawful* to submit to the *sense* of the Words which the *refused and opposed Declaration* consisted of, but *sinful* to read them ? Dangerous to *pronounce*, but safe to *practise* them ? A mighty piece of Zeal to contradict them *in Word*, but no Fault at all to give way to them *in Deed* ? As if it was not the *thing* it self, but the *Author and Form* of it only that needed to be withstood.

And if this sufficeth to *win and wear* the Honour belonging to the Duty of *witnessing a good Confession* ; what reward shall they have, who are *pro* and *con*, for and against the *same* thing, in little more than the *same Breath* ?

Who can tell what a *Reed shaken with the Wind* signifies, if this is a sign of being *stedfast* as a Rock, and *firm* as a Pillar ?

As uncertain I am what it is to be *constant as the Sun in his Course*, if this represents not the *mutability* of the Moon in her Shape and Aspect.

Object.



*Object.* What then, will some say, Was their *silent consent* to the Liberty granted to Dissenters in King William's Reign to be condemned?

*Ans.* No more than their opposing it in King James's deserved to be commended for *so great an Exploit*, or *heroick Act and Deed*, as who hath not heard it cryed up for? Which if any body whose hand was in it, expecteth to be *valued for*, if he is not for *better Reasons* to be accounted of; it is odds if not *ten to one*, that one time or other he will be convinced of his Error.

For it is not *less difficult* to shew what hurt hath been done to *Conformists* by releasing Dissenters from the fear of *Fines, Prisons, Forfeitures, Distresses*, and all Severities (so near of kin to the business of *making Converts by Dragoons*) than it is to reconcile the *Doctrine of Passive Obedience*, as formerly taught and held, with the Doings of 1688; or a *new Generation* of Church-men, (who contend as earnestly for things confessedly alterable, as if they were absolutely necessary and immutable) to those old Reformers who did, and suffer'd so many *great and hard things*, to cast out that which *Bigots, blind Zealots, and self-will'd* as well as self-seeking *high Fliers* (who have more than once undone their Cause by over-doing it) would long before this time have brought in again, (if wiser and better Men had not hindred it;) by *accident* at least, if not of *set purpose*, but contrary to their Intentions.

Will the Reader now ask, *what's become of the Bird I was in quest of?*

If he doth, it sufficeth to say, That I have not *lost* but *left it* (or am just about to leave it) having now near done (for once I am sure, if not for ever) with as *pretty a Project* and Projector as ever was heard of, since *Popish Innovations* were laid aside, at home or abroad, in *England* or elsewhere, by discovering the *new Device* to be but a *new nothing* (or worse, for what hurt can *nothing* do, or offence give) in as many re-

spects as have been examin'd, to find out *the End*, for which, *the Authority*, by which, and *the Example*, after which it was made, set up, and expos'd to view in a Protestant Church.

It remaineth therefore to be *defended*, if it can be ; or that none may hereafter be *offended* at the sight of an *impertinent Novelty*, taken out of the way, as it ought to be.

For if it was praise-worthy in a good King to destroy an *ancient Image*, that God himself had commanded to be made and set up (*Numb. 21. 8.*) an Image which had wrought more *miraculous Cures* than Popish *Legends* have told Tales of *lying Wonders*. Which *Hezekiah* nevertheless brake in pieces, giving it *no better Title* than the contemptible Name *Nebustan*, i. e. *Serpentulus*, the Petit, or paltry little Serpent, (*2 King. 18. 4.*) to be even with Idolaters who ascribed more Honour to it than the Lord approved, or was pleas'd with : Why should this *new-fangl'd Figure of a Bird* (never made by divine Appointment, but expressly forbidden by the Word of God (*Deut. 4. 17.*) *If a Dove is a winged Fowl that flieth in the Air*) be let alone?

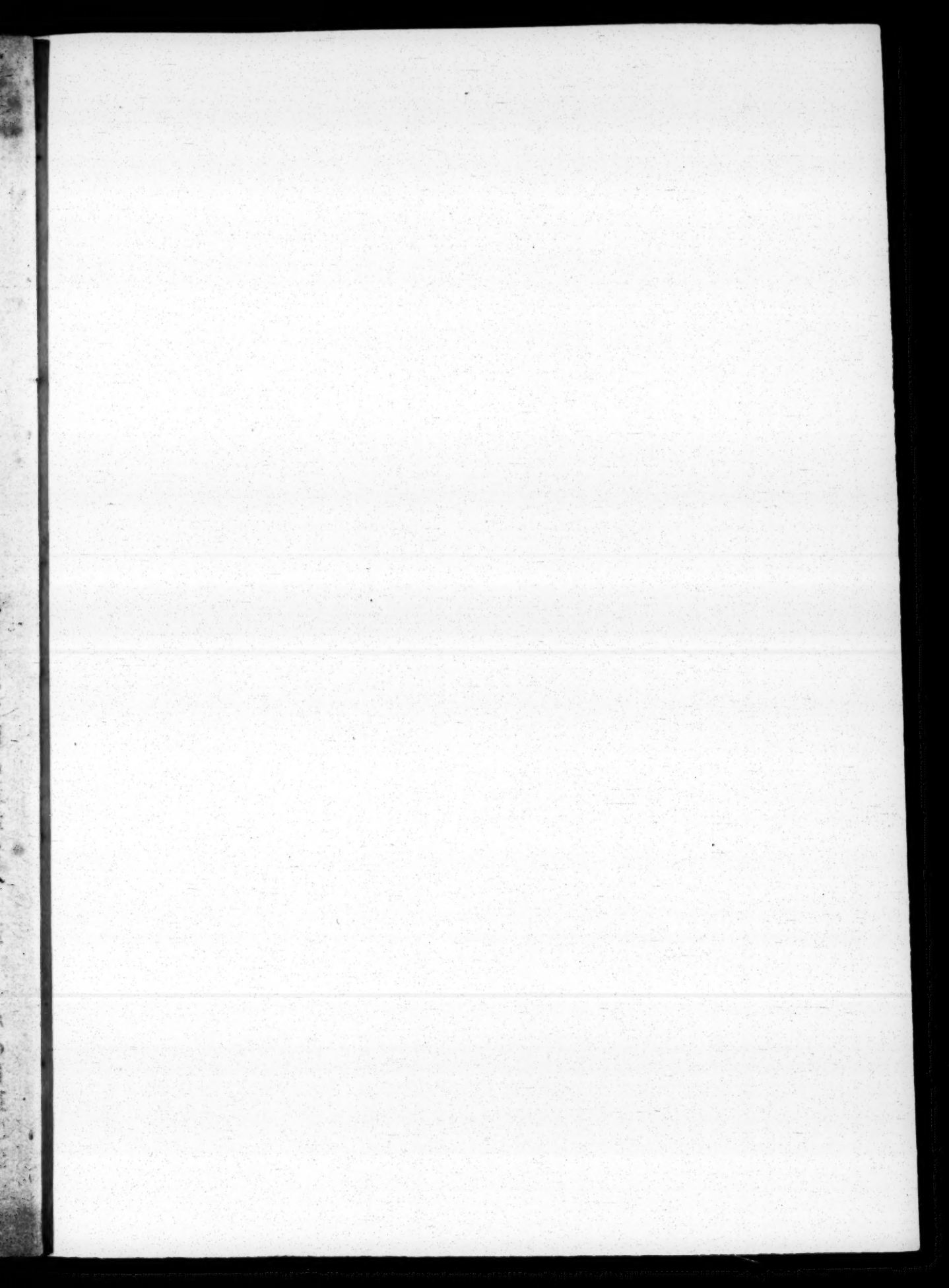
Is not such an Image *the likeness of something in Heaven above, and on Earth beneath* likewise? contrary to the second Commandment, which condemns it.

Besides which, I will ask no more Questions, before I conclude ; but without more *Adoe*, bid the Reader *Adieu*, and make



AN END.





10920. a. 12